

الْبَابُ الْحَادِي عَشَرَ

رَحْمَتُهُ ﷺ وَمَلَاظَفَتُهُ بِالْمَرْضَى وَالْأَمْوَاتِ

CHAPTER ELEVEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE SICK AND THE  
DECEASED

١٢٧/١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رضي الله عنهما عَنِ النَّبِيِّ ﷺ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلَا وَصَبٍ، وَلَا حُزْنٍ، وَلَا آدَى، وَلَا غَمٍّ، حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ.

مُتَّفَقٌ عَلَيْهِ.

127/1. According to Abū Saʿīd al-Khudrī and Abū Hurayra رضي الله عنهما, the Prophet ﷺ said,

“Never is a Muslim afflicted with hardship, illness, stress, grief, harm, sadness, or even the pricking of a thorn, except that Allah expiates his sins as a result thereof.”

Agreed upon.

١٢٨/٢. عَنْ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشُّوْكَةِ يُشَاكُهَا.

مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ مُسْلِمٍ: مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ

<sup>127</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: “On the Expiation of Patients,” 5:2137 §5318; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like,” 4:1992 §2573; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:303 §8014; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “The Rewards for a Sick Person,” 3:298 §966; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:166 §2905; •Ibn Abī Shayba in *al-Muṣannaf*, 2:441 §10806; •Abū Yaʿlā in *al-Musnad*, 2:433 §1237; •Abd Ibn Ḥumayd in *al-Musnad*, 1:298 §961; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:373 §6329.

وَمَحِيتَ عَنْهُ بِهَا خَطِيئَتُهُ.

128/2. According to 'A'isha رضي الله عنها, the wife of the Prophet ﷺ, Allah's Messenger ﷺ said,

"There is not a single affliction that strikes the believer save that Allah expiates [his sins] on account thereof—even the thorn that pricks him."

Agreed upon.

The narration of Muslim reads, "There is not a single Muslim who is pricked by a thorn—or anything more painful than that—save that a higher degree (of piety) will be registered in his record of deeds and will have one sin wiped from his [account]."

١٢٩/٣. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا؟ قَالَ: أَجَلٌ، إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ. قُلْتُ: ذَلِكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: أَجَلٌ، ذَلِكَ كَذَلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ آذَى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا.

مُتَّفَقٌ عَلَيْهِ.

129/3. According to 'Abd Allāh رضي الله عنه,

"I went to see Allah's Messenger ﷺ and I found him with a fever.

<sup>128</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "On the Expiation of Patients," 5:2137 §5317; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣīla wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: "The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like," 4:1991 §2572; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:352, 353 §§7485, 7477; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:88, 173 §§23617, 25442; •Ibn Ḥibbān in *al-Shaḥīḥ*, 7:167, 187–188 §§2906, 2925; •'Abd al-Razzāq in *al-Muṣannaf*, 11:197 §20312; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 2:363 §2240; •al-Daylamī in *Musnad al-Firdaws*, 3:249 §4735; •al-Ṭayālīsī in *al-Musnad*, 1:197 §1380.

<sup>129</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "The Severest of Trials are Reserved for the Prophets, and then Those Closest

I said to him, 'O Messenger of Allah! You have a very high fever?' He replied, 'Yes. I have the fever as two of your men would have.' I said, 'Is that because you shall receive two rewards?' He replied, 'Yes, it is. There is not a single Muslim who is afflicted with harm—from the pricking of a thorn or anything more painful—save that Allah expiates his sins on account thereof, just as a tree sheds its leaves.'"

Agreed upon.

٤/١٣٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

مُتَّفَقٌ عَلَيْهِ.

130/4. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"A Muslim has five rights over another Muslim: to respond to the

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to Them, and then Those Closest to Them," 5:2139 §5324, and in Ch.: "On Placing One's Hand on a Patient," 5:2143 §5336, and in Ch.: "On the Patient's Saying, 'I am in Pain,' or, 'My Head Pains Me,' or, 'My Pain is Severe,'" 5:2145 §5343; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: "The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like," 4:1991 §2571; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:455 §4346; •al-Dārimī in *al-Sunan*, 2:408 §2771; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:352 §7483; •Ibn Abī Shayba in *al-Muṣannaf*, 2:440 §10800; •Ibn Ḥibbān in *al-Shāḥiḥ*, 7:199 §2937; •Abū Ya'la in *al-Musnad*, 9:99 §5164; •al-Tayālīsī in *al-Musnad*, 1:49 §370.

<sup>130</sup> Set forth by •al-Bukhārī in *al-Shāḥiḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "The Command to Follow the Funeral Procession," 1:418 §1183; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Salām* [The Salutations], Ch.: "A Right of a Muslim over another Muslim is to Return the Greetings," 4:1704 §2162; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:540 §10979; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: "On Sneezing," 4:307 §5030; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Reported about Visiting Patients," 1:461 §1435; •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:64 §10049; •Ibn Ḥibbān in *al-Shāḥiḥ*, 1:476 §241; •Abū Ya'la in *al-Musnad*, 1:340 §5934; •al-Tayālīsī in *al-Musnad*, 1:303 §2299; •al-Ḥākim in *al-Mustadrak*, 1:550 §1292.

salutations, to visit the sick, to accompany the funeral processions, to respond to the invitations, and to respond to the one who sneezes [to say ‘*yarhamukallāh*’ (May Allah bless you) when he or she sneezes and then says ‘*al-ḥamdulillāh*’ (All praise belongs to Allah)].”

Agreed upon.

١٣١/٥. عَنْ عَائِشَةَ ٱ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى مَرِيضًا أَوْ أُتِيَ بِهِ، قَالَ: أَذْهَبِ الْبَاسُ، رَبَّ النَّاسِ. اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا. مُتَّفَقٌ عَلَيْهِ.

131/5. According to ‘Ā’isha ٱ,

“Whenever Allah’s Messenger ﷺ would visit a sick person, or whenever a sick person was brought to him, he would say, ‘Remove the affliction, O Lord of humankind. Heal [him or her], O Healer! There is no healing save Your healing—a healing that is not followed by sickness.’”

Agreed upon.

١٣٢/٦. عَنِ السَّائِبِ بْنِ يَزِيدَ ٱ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ. فَمَسَحَ رَأْسِي وَدَعَانِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَشَرِبْتُ مِنْ وَضْؤِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زُرِّ الْحَجَلَةِ.

<sup>131</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: “The Supplication of the Visitor for the Patient,” 5:2147 §5351; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Salutations], Ch.: “The Recommendation to Perform an Incantation [*ruqya*] for the Patient,” 4:1722 §2191; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:278 §26412; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt* [The Supplications], Ch.: “The Supplication for the Patient,” 5:561 §3565; •Ibn Mājah in *al-Sunan*: Bk.: *al-Tibb* [The Medicine], Ch.: “The Things from which the Prophet ﷺ and Others Sought Refuge,” 2:1163 §3520; •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:458 §7508; •Abū Ya‘lā in *al-Musnad*, 8:239 §4811; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:237 §2971.

مُتَّفَقٌ عَلَيْهِ.

132/6. According to al-Sā'ib b. Yazīd ؓ,

"My maternal aunt took me to the Prophet ﷺ and said, 'O Messenger of Allah! My nephew is in pain.' Then he wiped my head and invoked blessings on me. Then he performed ablution and I drank from his leftover ablution water. Then I stood up behind him and saw the Seal of Prophethood between his shoulder blades and it was (white and bright) like the egg of a pigeon (or a similar bird)."

Agreed upon.

١٣٣/٧. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا، يُصَبِّ مِنْهُ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَمَالِكٌ.

133/7. According to Abū Hurayra ؓ, Allah's Messenger ﷺ said,

<sup>132</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Wuḍū'* [The Ablution], Ch.: "Using the Excess Ablution Water of Others," 1:81 §187, and *Kitāb al-Manāqib* [The Exemplary Virtues], Ch.: "The Prophet's Agnomen [*kunya*]," 3:1301 §3348, and *Kitāb al-Marḍā* [The Patients], Ch.: "Concerning the One who Takes a Sick Child to be Prayed over," 5:2146 §5346, and *Kitāb al-Da'awāt* [The Supplications], Ch.: "Praying for Children to have Blessings and Rubbing their Heads," 5:2337 §0991; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "Affirming the Seal of Prophecy and its Features and Place on His Body ؓ," 4:1823 §2345; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:361 §7518; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 7:157 §6682; •Ibn Abī 'Āṣim in *al-Aḥād wa al-Mathānī*, 4:379 §2420, 3430.

<sup>133</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients] Ch.: "What has been Narrated regarding the Expiation for the Patient," 5:2138 §5321; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:237 §7234; •Mālik in *al-Muwatta':* Bk.: *al-'Ayn* [The Evil Eye], Ch.: "What has been Reported about the Reward for the Patient," 2:941 §1684; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:351 §7478; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:168 §2907; •al-Qudā'ī in *Musnad al-Shihāb*, 1:224 §344; •al-Rabī' in *al-Musnad*, 255 §651; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:142 §5162.

“He to whom Allah wills to do good is afflicted [with trials and troubles].”

Reported by al-Bukhārī, Aḥmad, al-Nasā’ī and Mālik.

١٣٤/٨. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ يَقُولُ: إِذَا كَانَ الْعَبْدُ يَعْمَلُ عَمَلًا صَالِحًا فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ، كُتِبَ لَهُ كَصَالِحٍ مَا كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ مُقِيمٌ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

134/8. According to Abū Mūsā رَضِيَ اللَّهُ عَنْهُ,

“I heard the Prophet ﷺ say more than twice, ‘If a servant persistently does a righteous act but cannot accomplish it due to an illness or travel, it will be written for him as he did it when he was healthy and resident [not in travel].’”

Reported by al-Bukhārī, Aḥmad and Abū Dāwūd [and this wording is his].

١٣٥/٩. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِي.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ.

<sup>134</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: “The Traveler’s Deeds while Resident are Written for Him when He is on a Journey,” 3:1902 §2834; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:410, 418 §§19694, 19768; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “If a Person is Accustomed to Performing a Particular Righteous Act but is Prevented due to Sickness or Travel,” 3:183 §3091; •al-Ḥākim in *al-Mustadrak*, 1:491 §1261; •Abd Ibn Ḥumayd in *al-Musnad*, 1:189 §534; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 1:82 §236; •Abū Nu’aym in *Ḥilyat al-Awliyā’*, 10:24; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:374 §6339, and in •*Shu’ab al-Imān*, 7:182 §9928.

135/9. According to Abū Mūsā al-Ash'arī رضي الله عنه, the Prophet ﷺ said,  
 "Feed the hungry, visit the sick and free the captives."

Reported by al-Bukhārī, Aḥmad and Abū Dāwūd.

١٣٦ / ١٠. عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ، قَالَ:  
 لَا بَأْسَ. طَهُورٌ إِنْ شَاءَ اللَّهُ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

136/10. According to Ibn 'Abbās رضي الله عنه,

"When the Prophet ﷺ came to visit a sick person, he would say,  
 'There is no harm; Allah willing, it will be a means of purification.'"

Reported by al-Bukhārī and al-Nasā'ī.

١٣٧ / ١١. عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه قَالَ: تَشَكَّيْتُ بِمَكَّةَ شَكْوَى شَدِيدَةٍ،  
 فَجَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي. فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَتْرُكُ مَالًا، وَإِنِّي لَمْ أَتْرُكْ إِلَّا ابْنَةً  
 وَاحِدَةً، فَأَوْصِي بِثُلثِي مَالِي وَأَتْرُكُ الثُّلُثَ؟ فَقَالَ: لَا. قُلْتُ: فَأَوْصِي بِالنِّصْفِ وَأَتْرُكُ  
 النِّصْفَ؟ قَالَ: لَا. قُلْتُ: فَأَوْصِي بِالثُّلُثِ وَأَتْرُكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: الثُّلُثُ، وَالثُّلُثُ

<sup>135</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "On Allah's Statement: «Eat of the pure things We have provided you»,» 5:2055 §5058, also in Bk.: *al-Marḍā* [The Patients], Ch.: "The Obligation of Visiting the Sick," 5:2139 §5325; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:394 §19535; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying for a Sick Person's Wellness when Visiting Him," 3:187 §3105; •Abd al-Razzāq in *al-Muṣannaf*, 3:593 §6763; •Ibn Hibbān in *al-Ṣaḥīḥ*, 8:116 §3324; •al-Bazzār in *al-Musnad*, 8:35 §3017; •Abū Ya'la in *al-Musnad*, 13:309-310 §7325; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 3:93 §2592; •al-Tayālīsī in *al-Musnad*, 1:66 §489; •Abd Ibn Humayd in *al-Musnad*, 1:195 §554.

<sup>136</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary virtues], Ch.: "The Signs of Prophecy in Islam," 3:1324 §3420, and in Bk.: *al-Marḍā* [The Patients], Ch.: "On Visiting the Sick," 5:2141 §5332; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:356 §7499; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 11:342 §11951; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:383 §6388.

كَثِيرٌ. ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِي ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِهِ وَبَطْنِي ثُمَّ قَالَ: اَللّٰهُمَّ، اشْفِ سَعْدًا وَاتِّمِّمْ لَهُ هِجْرَتَهُ. فَمَا زِلْتُ أَجِدُ بَرْدَهُ عَلَى كَبِدِي فِيمَا يُحَالُ إِلَيَّ حَتَّى السَّاعَةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

137/II. According to Sa'd b. Abī Waqqās ؓ,

"While in Mecca, I suffered a severe illness, so the Prophet ﷺ came to visit me. I said, 'O Prophet of Allah! I am leaving behind some wealth and I only have one daughter, so shall I bequeath two thirds of it and leave her one third?' The Prophet ﷺ said, 'No.' I then asked, 'So, shall I bequeath one half and leave the other half?' He said, 'No.' I then asked, 'So, shall I bequeath one third and leave her two thirds?' He said, 'Yes. One third—and one third is much.' Then the Prophet placed his hand on my forehead and wiped his hand over my face and abdomen and said, 'O Allah! Heal Sa'd and allow him to complete his migration [to Medina].' To date, I feel its coolness in my liver [i.e. heart]."

Reported by al-Bukhārī, Aḥmad and al-Nasā'ī.

١٢/١٣٨. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ أَوْ أُمِّ الْمُسَيَّبِ، فَقَالَ: مَا لِكَ، يَا أُمَّ السَّائِبِ، أَوْ يَا أُمَّ الْمُسَيَّبِ، تُزْفِرِينَ؟ قَالَتْ: الْحُمَّى، لَا بَارَكَ اللَّهُ فِيهَا. فَقَالَ: لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تَذْهَبُ خَطَايَا بَنِي آدَمَ كَمَا يَذْهَبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ.

رَوَاهُ مُسْلِمٌ وَأَبُو يَعْلَى.

<sup>137</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "On Placing One's Hand on a Patient," 5:2142 §5335; and in •*al-Adab al-Mufrad*, 176 §499; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:171; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:67 §6318; •al-Maqdisī in *al-Aḥādith al-Mukhtāra*, 3:212 §1013.

138/12. According to Jābir b. 'Abd Allāh رضي الله عنه,

"Allah's Messenger ﷺ went to see Umm al-Sā'ib [or Umm al-Musayyab] and said, 'O Umm al-Sā'ib [or Umm al-Musayyab]! Why are you shivering?' She said, 'Because of fever. May Allah not bless the fever.' He said, 'Do not curse fever because it removes the sins of the children of Adam just as the bellows blower removes the dross of iron.'"

Reported by Muslim and Abū Ya'la.

١٣٩/١٣. عَنْ ثَوْبَانَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

139/13. According to Thawbān رضي الله عنه, the Prophet ﷺ said,

"When a Muslim visits his Muslim brother who is ill, the latter remains in a garden of Paradise until his return."

Reported by Muslim, Aḥmad and al-Tirmidhī. According to al-Tirmidhī, "Thawbān's hadith is fine and authentic."

١٤٠/١٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ:

<sup>138</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: "The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like," 4:1993 §2575; •Abū Ya'la in *al-Musnad*, 4:64, 125 §§2083, 2173; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:159 §9839; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:152 §5216.

<sup>139</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: "On the Virtue of Visiting the Sick," 4:1989 §2568; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:283 §22497; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Narrated Concerning Visiting the Sick," 3:299 §967; •Ibn Abī Shayba in *al-Muṣannaf*, 2:443 §10832; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 2:101 §1446; •al-Quḍā'ī in *Musnad al-Shihāb*, 1:242 §384; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:380 §6371, and in •*Shu'ab al-Īmān*, 6:530 §9169.

يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟

رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ وَالْبُخَارِيُّ فِي الْأَدَبِ.

140/14. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“Allah shall say on the Day of Rising, ‘O son of Adam! I was ill and yet you did not visit Me.’ He [the son of Adam] will say, ‘O Lord! How could I visit You when You are the Lord of the worlds?’ He [Allah] will say, ‘Did you not know that My servant so-and-so was ill, and yet you did not visit him? Did you not know that if you had visited him, you would have found Me with him?’”

Reported by Muslim, Ibn Hibbān and al-Bukhārī in *al-Adab [al-mufrad]*.

١٤١/١٥. عَنْ عَلِيٍّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِدًا، مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ. فَإِنْ كَانَ غُدُوءَةً، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ صَلَاةٍ حَتَّى يُمِيتِي. وَإِنْ كَانَ مَسَاءً، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ صَلَاةٍ حَتَّى يُصْبِحَ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

<sup>140</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “On the Virtue of Visiting the Sick,” 4:1990 §2569; •al-Bukhārī in *al-Adab al-mufrad*, 182 §517; •Ibn Hibbān in *al-Shāḥih*, 1:503 §269, 3:224 §944; •al-Bayhaqī in *Shu‘ab al-imān*, 6:534 §9182; •Ibn Rāḥawayh in *al-Musnad*, 1:115 §28; •al-Daylamī in *Musnad al-firdaws*, 5:235 §8053; •al-Mundhirī in *al-Targhib wa al-tarhib*, 2:37 §1406.

141/15. According to 'Alī عليه السلام,

"I heard Allah's Messenger ﷺ say, 'Whoever visits his ailing Muslim brother, he will be walking in the garden of Paradise until he sits down, and when he sits down, mercy shall envelop him. If his visit is in the morning time, seventy thousand angels will send prayers on him, until he enters the evening time. And if his visit is in the evening, seventy thousand angels will send prayers on him, until he enters the morning time.'"

Reported by Abū Dāwūd, al-Tirmidhī and Ibn Mājah, with the quoted wording. According to al-Tirmidhī, "This is an fine tradition," and according to al-Hākim, "This is an authentic tradition on the conditions of the two Shaykhs [al-Bukhārī and Muslim]."

١٤٢/١٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ يَخُوضُ فِي الرَّحْمَةِ حَتَّى يَرْجِعَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَابْنُ جَبَّانَ وَابْنُ خَرِشَةَ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ:  
هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَقَالَ الْهَيْثَمِيُّ: رِجَالُ أَحْمَدَ رِجَالُ  
الصَّحِيحِ.

<sup>141</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:81, 118 §§612, 955; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On the Virtue of Visiting [the Sick] while in a State of Ritual Ablution," 3:185 §3098; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Narrated Concerning Visiting the Sick," 3:300 §969; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Narrated Concerning the Reward for the One who Visits a Sick Person," 1:463 §1442; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:354 §7494; •Ibn Abī Shayba in *al-Muṣannaf*, 2:443 §10835; •al-Bazzār in *al-Musnad*, 3:28 §777; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:224 §2958; •al-Hākimī in *al-Mustadrak*, 1:501 §1293; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 7:266 §7464; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:380 §6376, and in •*Shu'ab al-Imān*, 6:531 §9173; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 2:319 §698.

142/16. According to Jābir b. ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ said, ‘Whoever visits a sick person remains continually absorbed in mercy until he returns, and remains immersed in it for the time he sits with him.’”

Reported by Aḥmad, Ibn Abī Shayba, Ibn Ḥibbān and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Hākim, “This is an authentic tradition conforming to the stipulation of Muslim,” and according to al-Haythamī, “Aḥmad’s sources are authentic.”

١٧/١٤٣. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَادَ مَرِيضًا، يَضَعُ يَدَهُ عَلَى الْمَكَانِ الَّذِي يَشْتَكِي الْمَرِيضُ (وَفِي رِوَايَةٍ: مَسَحَ وَجْهَهُ وَصَدْرَهُ) ثُمَّ يَقُولُ: بِسْمِ اللَّهِ، لَا بَأْسَ، لَا بَأْسَ، أَذْهَبِ الْبَأْسُ، رَبِّ النَّاسِ. وَأَشْفِ، أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى بِإِسْنَادٍ حَسَنِ وَاللَّفْظُ لَهُ وَالطَّبَّالِيُّ.

143/17. According to ‘Ā’isha ﷺ,

“When Allah’s Messenger ﷺ visited a sick person, he would place his hand on the location where the sick person felt the complaint [and in one report, “he would wipe the sick person’s face and chest”] and then say, ‘In the name of Allah. There will be no harm, there will be no harm. Remove the harm, O Lord of humankind. Heal [him or her],

<sup>142</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:304 §14299; •al-Bukhārī in *al-Adab al-Mufrad*, 184 §522; •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:443 §18034; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:222 §2956; •al-Hākim in *al-Mustadrak*, 1:501 §1295; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:166 §5276; •al-Haythamī in *Mawārid al-Zam‘ān*, 1:182 §711, and in •*Majma‘ al-Zawā‘id*, 2:297.

<sup>143</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:126 §2499; •Abū Ya‘lā in *al-Musnad*, 7:436 §4459; •al-Ṭabarānī in *Kitāb al-Du‘ā*, 336 §1102; •al-Tayālīsī in *al-Musnad*, 1:200 §1404; •Ibn al-Sunnī in *‘Amal al-yawm wa al-layla*, 503 §551.

O Healer. There is no healing save Your healing—a healing that is not followed by sickness.”

Reported by Aḥmad, Abū Yaʿlā with a fine chain of transmission (this wording is his) and al-Ṭayālīsī.

١٨/١٤٤. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ. فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ. فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطْعَمَ أَبَا الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ. فَأَسْلَمَ. فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

وَفِي رِوَايَةِ أَبِي دَاوُدَ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ.

144/18. According to Anas رَضِيَ اللَّهُ عَنْهُ,

“A Jewish boy used to serve the Prophet ﷺ. When he fell ill, the Prophet ﷺ went to visit him. He sat near his head and said to him, ‘Embrace Islam.’ The boy then looked at his father who was with him, and his father said, ‘Obey Abū al-Qāsim [the Prophet ﷺ].’ The boy embraced Islam (and then died). The Prophet departed, saying, ‘All praise is due to Allah, Who saved him from Hellfire.’”

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Nasāʾī. According to Abū Dāwūd, “All praise is due to Allah, Who saved him from Hellfire by virtue of me.”

<sup>144</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janāʾiz* [The Funerals], Ch.: “If a Child Embraces Islam and then Dies, Should [the Funeral Prayer] be Prayed over Him, and Should a Child be Offered the Chance to Embrace Islam?” 1:455 §1290, and in •*al-Adab al-Mufrad*, 185 §524; •Aḥmad b. Hanbal in *al-Musnad*, 3:227, 280 §§13399, 14009; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janāʾiz* [The Funerals], Ch.: “On Visiting a Non-Muslim Citizen [*Dhimmi*] who is Sick,” 3:185 §3095; •al-Nasāʾī in *al-Sunan al-Kubrā*, 5:173 §8588; •Abū Yaʿlā in *al-Musnad*, 6:93 §335; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:383 §6389.

١٩/١٤٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِالرَّجُلِ الْمُسْتَوْفَى عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: هَلْ تَرَكَ لِدَيْنِهِ فَضْلًا؟ فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ لِدَيْنِهِ وَفَاءً صَلَّى وَإِلَّا قَالَ لِلْمُسْلِمِينَ: صَلُّوا عَلَى صَاحِبِكُمْ. فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ، قَالَ: أَنَا أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ. فَمَنْ تُوِّفِيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا، فَعَلَيْ قَضَاؤِهِ. وَمَنْ تَرَكَ مَالًا، فَلِوَرَثَتِهِ.

مُتَّفَقٌ عَلَيْهِ.

145/19. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“When an indebted deceased man was brought to Allah’s Messenger ﷺ, he would ask, ‘Has he left behind any extra [wealth] to pay his debts?’ If the Prophet was informed that the deceased left behind extra wealth to pay the debt, he would pray [the funeral prayer] over him, but if the man did not leave behind extra wealth to pay the debt, the Prophet would say to the Muslims, ‘Pray over your companion.’ After Allah gave him victories and conquests (that brought affluence), the Prophet said, ‘I am closer to the believers than their own selves; so whoever among the believers dies having left behind an unpaid debt, it is upon me to pay it [for him], and whoever leaves behind wealth, it is for his heirs.’”

Agreed upon.

<sup>145</sup> Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Kafāla* [The Guarantees], Ch.: “On Debt,” 2:805 §2176, and in Bk.: *al-Nafaqāt* [The Expenditures], Ch.: “On the Prophet’s Statement ﷺ, ‘Whoever Leaves behind Dependents I shall Look after Them on His Behalf,’” 5:2054; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā’id* [The Inheritance], Ch.: “Whoever Leaves behind Wealth it is for His Heirs,” 3:1237 §1619; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “What is Narrated Concerning Prayers over One who Owes Debts,” 3:382 §2070; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying over Those who are in Debt,” 4:66 §1963; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: “Whoever Leaves behind Debt or Dependents then they are the Responsibility of Allāh and His Messenger ﷺ,” 2:807 §2415; •Ibn Hibbān in *al-Ṣaḥīḥ*, 11:192 §4854; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:44 §13076.

٢٠/١٤٦. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ قَدْ دُفِنَ لَيْلًا. فَقَالَ: مَتَى دُفِنَ هَذَا؟ قَالُوا: الْبَارِحَةَ. قَالَ: أَفَلَا أَذْتُمُونِي؟ قَالُوا: دَفَنَاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ. فَقَامَ فَصَفَّفْنَا خَلْفَهُ — قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ — فَصَلَّى عَلَيْهِ. مُتَّفَقٌ عَلَيْهِ.

146/20. According to Ibn 'Abbās رضي الله عنه,

“Once Allah’s Messenger ﷺ passed by a grave wherein a deceased was buried the night before. He asked, ‘When was this person buried?’ The Companions submitted, ‘Last night.’ He said, ‘Why did you not inform me?’ They submitted, ‘We buried him in the darkness of night and did not want to wake you.’ Upon hearing this, the Prophet ﷺ arranged us in prayer rows behind him—and I (Ibn ‘Abbās) was among them—and he prayed upon the deceased.”

Agreed upon.

٢١/١٤٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُ الْمَسْجِدَ أَوْ شَابًا فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذْتُمُونِي؟ قَالَ: فَكَأَنَّهُمْ صَغَرُوا أَمْرَهَا أَوْ أَمَرَهُ فَقَالَ: ذُلُّونِي عَلَى قَبْرِهِ. فَذُلُّوهُ، فَصَلَّى عَلَيْهَا. ثُمَّ قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا هُمْ بِصَلَاتِي عَلَيْهِمْ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

<sup>146</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “The Prayer-rows of Children along with the Men during the Funeral Prayers,” 1:444 §1258; •Muslim in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Praying over a Grave,” 2:658 §954; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “What is Narrated Concerning Prayer over a Grave,” 3:355 §1037; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [The Narrations Concerning Funerals], Ch.: “What is Narrated Concerning Prayer over a Grave,” 1:490 §1530; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46 §6800.

147/21. According to Abū Hurayra ؓ,

“There was a black woman (or a black man) who used to clean the Mosque. Finding her (or him) missing, Allah’s Messenger ﷺ, asked about her (or him). The Companions said, ‘She (or he) died.’ He asked, ‘Why did you not inform me?’ According to the narrator, they did not consider it important. The Prophet then said, ‘Show me her [or his] grave,’ and so they showed him the grave and he prayed over her [or him] and then said, ‘Indeed, these graves are filled with darkness for their inhabitants, but Allah Most Exalted fills them with light due to my prayers over them.’”

Agreed upon and this is the wording of Muslim.

٢٢ / ١٤٨. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ.

مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: قَالَ: أَصْغَرُهُمَا مِثْلُ أُحُدٍ.

148/22. According to Abū Hurayra ؓ, Allah’s Messenger ﷺ said,

“Whoever attends a funeral procession until he prays [the funeral prayer] shall have one *qīrāt* of reward. And whoever attends a funeral

<sup>147</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Sweeping the Mosque,” 1:175–176 §§446, 448, and in Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over the Grave after [the Deceased] is Buried,” 1:448 §2172; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over a Grave,” 2:659 §956; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over a Grave,” 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā’ fī al-Janā’iz* [The Narrations Concerning Funerals], Ch.: “On What has been Reported Regarding Prayers Over the Graves,” 1:489 §1527–1529; •al-Nasā’ī in *al-Sunan al-Kubrā*, 1:651 §2149; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46–47 §§268, 6806.

<sup>148</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.:

procession until the deceased is buried shall have two *qirāts* [of reward].’ The Prophet ﷺ was asked, ‘What are these two *qirāts*?’ He replied, ‘Like two gigantic mountains [the worth of reward].’”

Agreed upon. According to another report, “The smaller of the two [*qirāts*] is like Mount Uhud.”

٢٣/١٤٩. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ. ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَا.

مُتَّفَقٌ عَلَيْهِ.

149/23. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا,

“The Prophet ﷺ passed by two graves and (aware of the occurrences in the graves) said, ‘These two are undergoing torment, but they are

“Regarding the One who Waits until [the Deceased] is Buried,” 1:445 §1261; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of Praying the Funeral Prayer and Following the Funeral Procession,” 2:652–653 §945; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:401 §9197; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of Praying the Funeral Prayer and Following the Funeral Procession,” 3:202 §3168; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “What is Narrated Concerning the Virtue of Praying the Funeral Prayer,” 3:358 §1040; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Reward for the One who Prays the Funeral Prayer,” 4:76 §1995, and in •al-Sunan *al-Kubrā*, 1:645 §2122; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā’ fi al-Janā’iz* [The Narrations Concerning Funerals], Ch.: “On the Reward for the One who Prays the Funeral Prayer and Waits until the Deceased is Buried,” 1:491 §1539; •‘Abd al-Razzāq in *al-Muṣannaf*, 3:449 §6268; •Ibn Ḥibbān in *al-Shāḥiḥ*, 7:347 §3078.

<sup>149</sup> Set forth by •al-Bukhārī in *al-Shāḥiḥ*: Bk.: *al-Wuḍū’* [The Ritual Ablution], Ch.: “What is Narrated Concerning Washing away Urine,” 1:88 §215, and in Bk.: *al-Janā’iz* [The Funerals], Ch.: “Palm Leaves Placed over the Grave,” 1:458 §1295, and in Bk.: *al-Adab* [The Manners], Ch.: “On Backbiting,” 5:2249 §5705, and Ch.: “Talebearing is an Enormity,” 5:2250 §5708; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Ṭahāra* [The Purification], Ch.: “The Proof that Urine is Impure

not being tormented for any mortal sin. As for the first one, he did not guard himself against urine [drops]. As for the second, he used to engage in backbiting.' Then the Prophet ﷺ took a green palm branch, split it into two halves and planted one on each grave. The Companions said, 'O Messenger of Allah! Why did you do that?' He replied, 'Perhaps it will lighten [their torment] as long as they do not dry up.'

Agreed upon.

٢٤/١٥٠. عَنْ يَعْلَى بْنِ سِيَابَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ لَهُ، فَأَرَادَ أَنْ يَقْضِيَ حَاجَةً. فَأَمَرَ وَدَيْتَيْنِ فَأَنْصَمَتَا إِحْدَاهُمَا إِلَى الْأُخْرَى. ثُمَّ أَمَرَهُمَا فَرَجَعَتَا إِلَى مَنَاتَيْهِمَا. وَجَاءَ بَعِيرٌ فَضَرَبَ بِجِرَانِهِ إِلَى الْأَرْضِ. ثُمَّ جَرَّ جَرَّ حَتَّى ابْتَلَّ مَا حَوْلَهُ. فَقَالَ النَّبِيُّ ﷺ: أَتَدْرُونَ مَا يَقُولُ الْبَعِيرُ؟ إِنَّهُ يَزْعُمُ أَنَّ صَاحِبَهُ يُرِيدُ نَحْرَهُ. فَبَعَثَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: أَوَاهِبُكَ أَنْتَ لِي؟ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي مَالٌ أَحَبُّ إِلَيَّ مِنْهُ. قَالَ: اسْتَوْصِ بِهِ مَعْرُوفًا. فَقَالَ: لَا جَرَمَ لَا أَكْرِمُ مَالًا لِي كَرَامَتُهُ، يَا رَسُولَ اللَّهِ. وَآتَى عَلَى قَبْرِ يُعَذِّبُ صَاحِبَهُ. فَقَالَ: إِنَّهُ يُعَذِّبُ فِي غَيْرِ كَبِيرٍ. فَأَمَرَ بِجَرِيدَةٍ فَوَضَعَتْ عَلَى قَبْرِهِ فَقَالَ: عَسَى أَنْ يُخَفَّفَ عَنْهُ مَا دَامَتْ رَطْبَةٌ.

and that One Must Cleanse Himself from It," 1:240 §292; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:225 §1980; and 5:35 §20389; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "Cleansing One's Self from Urine," 1:6 §20; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "What has been Narrated Concerning the Severe Warning against [Splashing] Urine," 1:102 §70 (al-Tirmidhī said, "This hadith is *ḥasan-ṣaḥīḥ*"); •al-Nasā'ī in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "Cleansing One's Self from Urine," 1:28 §31, and in Bk.: *al-Janā'iz* [The Funerals], Ch.: "Placing Palm Leaves over the Grave," 4:106 §§2068–2069, and in •*al-Sunan al-Kubrā*, 1:69 §27; •Ibn Mājah in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "The Severe Warning against [Splashing] Urine," 1:125 §§247, 349; •al-Dārimī in *al-Sunan*, 1:205 §739; •Ibn Abī Shayba in *al-Muṣannaf*, 1:115 §1304; •Abū Ya'la in *al-Musnad*, 4:43 §2050; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 1:32 §55; •Abd al-Razzāq in *al-Muṣannaf*, 3:588 §§6753, 7654; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:398 §3128.

رَوَاهُ أَحْمَدُ، وَقَالَ الْهَيْثَمِيُّ: إِسْنَادُهُ حَسَنٌ وَرِجَالُهُ ثِقَاتٌ.

150/24. According to Ya'la b. Siyāba رضي الله عنه,

"I was once with the Prophet ﷺ on a journey and he wished to relieve himself. He ordered two palm trees that united, obeying his command. (After he was relieved) he ordered them and they returned to their respective original positions. Then a camel presented himself to the Prophet ﷺ scraping his neck along the ground. He cried much, making the ground wet. The Prophet ﷺ said, "Do you know what this camel is saying? He is saying his master is about to slaughter him." The Prophet ﷺ then sent for the owner of the camel and said, 'Do you give it to me as a gift?' The man replied, 'O Messenger of Allah! I have no property more beloved to me than it!' 'So,' the Prophet ﷺ said, 'See to it that you treat it well.' The man said, 'Certainly, it is indeed my most prized possession, O Messenger of Allah!' Later, the Prophet happened on a grave whose inhabitant was suffering torment. He said, 'Certainly, he is being punished for something [deemed] insignificant.' Then the Prophet ﷺ ordered for a palm leaf, and it was placed on his grave and said, 'Perhaps this will lighten the burden of his torment so long as it remains moist.'"

Reported by Aḥmad, and according to al-Haythamī, "Its chain is fine and resources reliable."

٢٥/١٥١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

<sup>150</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:172 §17595; •al-Khaṭīb al-Baghdādī in *Muḍīḥ auḥām al-jam' wa al-tafrīq*, 1:272; •al-Haythamī in *Majmā' al-Zawā'id*, 1:205, 9:6.

151/25. According to Abū Saʿīd al-Khudrī رضي الله عنه, Allah's Messenger ﷺ said,

“Instruct your dying ones to say, ‘There is no God but Allah [*lā ilāha illā Allāh* (to recite as a litany beside the passing soul)].”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Nasāʿī.

According to al-Tirmidhī, “This is a fine authentic tradition.”

٢٦/١٥٢. وفي رواية ابن حبان زاد: فَإِنَّهُ مَنْ كَانَ آخِرُ كَلِمَتِهِ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ الْمَوْتِ دَخَلَ الْجَنَّةَ يَوْمَ مِنَ الدَّهْرِ وَإِنْ أَصَابَهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.

رَوَاهُ ابْنُ حَبَّانَ وَالطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ.

152/26. And Ibn Hibbān has added,

“For whoever utters ‘There is no God but Allah’ as his last words upon death will eventually enter Paradise, even if he receives what he receives [of punishment for his wrongdoings in the Hereafter].”

Reported by Ibn Hibbān, al-Ṭabarānī and Abū Nuʿaym.

<sup>151</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “Imparting the Dying with ‘*Lā ilāha illā Allāh*,’” 2:631 §916; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “What has been Narrated about Imparting the One on His Death Bed [with ‘*Lā ilāha illā Allāh*’] and Supplicating in His Presence,” 3:306 §976; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:3 §1006; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “Regarding the Act of Imparting the Dying [with ‘*Lā ilāha illā Allāh*’], 3:190 §3117; •al-Nasāʿī in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “On Imparting the Dying,” 4:5 §1826, and in •*al-Sunan al-kubrā*, 1:601 §1952; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “What has been Narrated about Imparting the Dying with ‘*Lā ilāha illā Allāh*,’” 1:464–465 §§1444, 1446; •al-Bazzār in *al-Musnad*, 6:208 §2248.

<sup>152</sup> Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*: Bk.: *al-Janāʿiz wa mā yataʿallaq bihā muqaddaman aw muʾakhharan, dhikr al-ʿilla allatī min aḥlīhā umira bi hādha al-amr* [The Funerals and those Matters that are Related to it, Either before it or after it, and Mention of the Reasoning behind this Command], 7:272 §3004; •al-Ṭabarānī in *al-Muʿjam al-Ṣaghīr*, 1:241 §393; •Abū Nuʿaym in *Hilyat al-Awliyāʾ*, 10:397; •al-Haythamī in *Mawārid al-Zamʿān*, 1:184 §719, and in •*Majmaʿ al-Zawāʿid*, 1:17.

٢٧/١٥٣. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ.

رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

وَفِي رِوَايَةِ أَحْمَدَ: وَجِبَتْ لَهُ الْجَنَّةُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَحَسَنُهُ النَّوَوِيُّ.

153/27. According to Mu'adh b. Jabal رضي الله عنه, Allah's Messenger ﷺ said, "Whoever utters '*Lā ilāhā illā Allāh*' as his last words (at the time of death) will enter Paradise."

Reported by Abū Dāwūd and al-Bazzār.

In a report by Aḥmad, "Paradise is guaranteed for him."

According to al-Ḥākim, "This tradition has an authentic chain of transmission." According to al-Nawawī, "It is a fine tradition."

٢٨/١٥٤. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ. فَقَالَ: يَا كَرِيبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ. قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدْ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ. فَقَالَ: تَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

<sup>153</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:247 §22180; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On Instructing the Dying," 3:190 §3116; •al-Bazzār in *al-Musnad*, 7:77 §2626; •al-Ḥākim in *al-Mustadrak*, 1:503 §1299; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 20:112 §221; •Ibn Mandah in *al-Īmān*, 1:248; •al-Bayhaqī in *Shu'ab al-Īmān*, 1:108 §94; and cited by •al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim*, 6:219.

154/28. According to ‘Abd Allāh b. ‘Abbās ؓ,

“His son died in Qudayd or ‘Uṣfān. He said, ‘O Kurayb, go and see how many people have gathered there for his (funeral).’ Kurayb said, ‘So I went out and, lo and behold [many] people had gathered for him. I then [went and] informed him.’ Ibn ‘Abbās said, ‘Do you think they are forty?’ Kurayb said, ‘Yes.’ Ibn ‘Abbās then said to them, ‘Bring him (the dead body) out, for I heard Allah’s Messenger ﷺ say, ‘There is no Muslim who dies and then has forty men stand over him in his funeral prayer—not associating anything with Allah—save that Allah will accept their intercession for him.’”

Reported by Muslim, Aḥmad and Abū Dāwūd.

٢٩/١٥٥. عَنْ عَائِشَةَ ؓ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَلْتَمِسُونَ مِائَةً كُلَّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ.

155/29. According to ‘Ā’isha ؓ, the Prophet ﷺ said,

<sup>154</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “He Who has Forty People Pray over Him will Receive Their Intercession,” 2:600 §948; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:277 §2509; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of Praying the Funeral Prayer and Following the Funeral Procession,” 3:203 §3170; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:351 §3082; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 8:369–370 §8898; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:180 §5411; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 4:178 §5324.

<sup>155</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “He Who has One Hundred People Pray over Him will Receive Their Intercession,” 2:654 §947; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “What has been Narrated Concerning the Funeral Prayer and Intercession for the Deceased,” 3:348 §1029; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of the Deceased over Whom One Hundred People Pray,” 4:75–76 §§1991, 1992, also in *al-Sunan al-Kubrā*, 1:644 §2118; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:351 §3081; •Abū Ya’lā in *al-Musnad*, 7:364 §4398; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 6:145 §6039; •al-Bayhaqī in *al-Sunan al-*

“There is not a single deceased person who has a group of Muslims reaching one hundred in number praying over him and interceding for him save that their intercession for him will be accepted.”

Reported by Muslim, al-Tirmidhī and al-Nasā'ī. According to al-Tirmidhī, “This is a fine authentic tradition.”

٣٠/١٥٦. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ، فَقَالَ: كَيْفَ تَحْدُثُكَ؟ قَالَ: وَاللَّهِ، يَا رَسُولَ اللَّهِ، أَنِّي أَرْجُو اللَّهَ، وَإِنِّي أَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ بِمَا يَخَافُ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

156/30. According to Anas رضي الله عنه,

“Once the Prophet ﷺ went to see a young man who was in throes of death. The Prophet ﷺ asked him, ‘How do you find your state now?’ The young man replied, ‘By Allah, O Messenger of Allah, I have hope in Allah but I also fear because of my sins.’ Allah’s Messenger ﷺ said, ‘These two states are not gathered in a person in a moment like this save that Allah gives him that which he hopes for and saves him from that which he fears.’”

Reported by al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, “This is a fine tradition.”

٣١/١٥٧. عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ، فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوهُ بِالشَّيْئَةِ فَإِنَّهُ الْآنَ يُسْأَلُ.

*Kubrā*, 4:30 §6694, and in •*Shu'ab al-Imān*, 7:4 §9248; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:178 §5323.

<sup>156</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], chapter 11, 3:311 §983; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Mention of Death and Preparation for It,” 2:1423 §4261; •al-Bayhaqī in *Shu'ab al-Imān*, 2:4 §1001; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:135 §5125.

رَوَاهُ أَبُو دَاوُدَ وَابْنُ السُّنِّيِّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

157/31. According to 'Uthmān b. 'Affān رضي الله عنه،

“After the Prophet ﷺ would bury someone, he would stand near him and say, ‘Seek forgiveness for your brother and ask [Allah] to make him firm, for he is now going to be questioned.’”

Reported by Abū Dāwūd, al-Bazzār and Ibn al-Sunnī. According to al-Hākim, “This is an authentic tradition.”

٣٢ / ١٥٨. عَنْ يَزِيدَ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ أَكْبَرَ مَنْ رَزَى، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَلَمَّا وَرَدَ الْبَيْعُ فَإِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ. قَالُوا: فَلَانَةٌ. قَالَ: فَعَرَفَهَا، وَقَالَ: أَلَا أَذْنُتُمُونِي بِهَا؟ قَالُوا: كُنْتَ قَائِلًا صَائِلًا فَكَّرْنَا أَنْ نُؤْذِيكَ. قَالَ: فَلَا تَفْعَلُوا. لَا أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ مَيِّتٌ مَا كُنْتُ بَيْنَ أَظْهَرِكُمْ إِلَّا أَذْنُتُمُونِي بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ. ثُمَّ أَتَى الْقَبْرَ فَصَفَفْنَا خَلْفَهُ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ.

158/32. According to Yazīd b. Thābit رضي الله عنه—who was the elder brother of Zayd [b. Thābit],

“We once went out with the Prophet ﷺ. When he came upon al-Baqī' [the cemetery in Medina], he spotted a fresh grave and asked about it.

<sup>157</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Seeking Forgiveness for the Deceased at the Graveside at the Time of Departing,” 3:215 §3221; •al-Bazzār in *al-Musnad*, 2:91 §445; •al-Hākim in *al-Mustadrak*, 1:526 §1372; •Ibn al-Sunnī in *ʿAmal al-yawm wa al-layla*, 537 §585; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 1:522 §378, who said, “Its chain is good.”

<sup>158</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:388 §19470; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “On Praying Over a Grave,” 4:84 §2022; •Ibn Mājah in *Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “On What has been Reported Regarding Prayer Over Graves,” 1:489 §1528; •Ibn Abī Shayba in *al-Muṣannaf*, 2:475 §11317; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 22:240 §628; •Ibn Abī ʿĀsim in *al-Āḥād wa al-Mathānī*, 4:27 §1980; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:48 §6809.

The Companions said, 'It is the grave of so-and-so [a woman],' and he knew her. He then asked them, 'Why did you not inform me about her?' The Companions replied, 'You were reposing and fasting and we did not want to stir your calm.' He said, 'Do not do that again. I do not want to hear any such thing (from you in future). If anyone among you whom I know dies during my lifetime, you must inform me, for my prayer upon him [the deceased] is mercy.' Then he approached the grave and we lined up in rows behind him and he uttered the Supreme Greatness of Allah four times [said *Allāhu Akbar*, praying the funeral prayer]."

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (the wording is his) and Ibn Abī Shayba.

٣٣/١٥٩. عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ، غُفِرَ لَهُ أَرْبَعِينَ مَرَّةً. وَمَنْ كَفَّنَ مَيِّتًا، كَسَاهُ اللَّهُ مِنَ السُّنْدُسِ وَاسْتَبْرَقَ الْجَنَّةِ. وَمَنْ حَفَرَ لِمَيِّتٍ قَبْرًا فَأَجَنَّهُ فِيهِ أُجْرِي لَهُ مِنَ الْأَجْرِ كَأَجْرِ مَسْكِنٍ أَسْكَنَهُ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ الْحَاكِمُ وَالتَّبَرَانِيُّ وَالبَيْهَقِيُّ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

159/33. According to Abū Rāfi' رضي الله عنه, Allah's Messenger ﷺ said,

"Whoever washes the body of a deceased person and conceals [whatever defects he might look upon], he will be forgiven forty times over. And whoever shrouds a deceased person, Allah will clothe him with the woven gold and precious stones of Paradise. And whoever digs the grave of a deceased person and places him therein, he will receive a reward of dwelling in Paradise wherein he will reside on the Day of Resurrection."

<sup>159</sup> Set forth by •al-Ḥākim in *al-Mustadrak*: Bk.: *al-Janā'iz* [The Funerals], 1:505–506 §§1308, 1340; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 1:315 §929; •al-Bayhaqī in *Shu'ab al-Imān*, 7:9 §9265; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:174 §5305; •al-Haythamī in *Majma' al-Zawā'id*, 3:21.

Reported by al-Ḥākim, al-Ṭabarānī and al-Bayhaqī. According to al-Ḥākim, “This is an authentic tradition on the conditions of Muslim.” According to al-Haythamī, “Its sources are authentic.”